CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellanies.

RELIGIOUS DISSIPATION.

The following article, from a late number of the Charleston Southern Intelligencer, is so well-designed and well-timed, that we think ourselves entirely in a course of duty in inserting it. Coming as it does from a decidedly orthodox paper we cannot but hope that it may be listened to with profit by many, who, had it originated with us, would have looked upon it with an eye of great distrust and jealousy.

I have headed this article with the above term because, singular as it seems, I cannot find one which approaches so near to the idea I wish to convey.

We have been told over and over that the age in which we live is emphatically an "age of *action*." I begin to fear that the distinction is more extensively true than the first inventor of the phrase imagined; or at least I begin to fear that its general application as a pass-word, among the many pious of the day, will be productive of mischief in society. I hope, Mr Editor, you will not be startled by an expression of opinions, which savour so much of heterodoxy, until you have heard me out. I am a plain man, and desire to be as plain in my meaning as I know how.

I had occasion a few days since to call upon my neighbour Mr Z. on some business in which we were both concerned; it was a pretty early hour in the morning, and the furniture of the breakfast table was then vanishing from my sight. We had just entered into conversation on the subject of my visit, which was not interrupted by the presence of Mrs Z. and her lovely daughter, when a servant announced company and was followed by two young ladies, who were formally introduced as the Miss X's. "My dear Julia," exclaimed one of them, "we are so glad to find you at home this morning; we are just forming a new Society to be called the —— Society. You know how much need we have of such a Society. Come, put your name on our list; it is only three dollars a year." "I have no objections," said Julia, "with my father's consent; but really I do not know how I shall find time to attend the meetings of the Society." This doubt led to an inquiry into the number of Julia's engagements. She began to enumerate them: "Let me see, there's Monday morning for the —— Society, and Monday afternoon for the Bible Class; Tuesday morning the —— Society, and Tuesday afternoon the —— Meeting; Wednesday morning the —— Society, Wednesday afternoon"——In a word, Julia had saddled the mornings and afternoons of every day in the week with their respective burdens (pardon the figure, Mr Editor,) saving a single afternoon, and that was to be reserved for a new institution which had long been contemplated. "But then the nights, Julia, the nights are not all engaged." Julia counted the nights.—There were two "not positively bespoken." Mr Z. who had been listening all this time with an evident concern to the conversation, seemed, I thought, somewhat uneasy, and, if I mistake not, something like "female Quixotism" sounded from his lips. He politely declined his assent to the new engagement for Julia. "How far, my love," he asked, have you read in the work I put into your hands last week?" Julia coloured; she apologized for want of time, and promised to be more industrious in future. This promise was hardly heard in consequence of an exclamation from the elder Miss X. "Sure, Mr Z. you know that we live in an age of "*action*." "*Action!*" said he—in a rather louder tone than his usual mild [illegible] had suffered him to use. "*Action!* It does indeed seem to be *action* to some purpose" —He recollected himself; and very politely expressed the reasons of his solicitude. He had been desirous of rendering his daughter useful in the domestic circle; and for this purpose had given her every opportunity of improvement. Mr Z. is himself a very pious man.—Few are more liberal in answering the claims of Zion. And the heart of no parent was ever more rejoiced than that of Mr Z. when Julia united herself with the visible church by an open profession of religion. But he now felt alarmed.—He saw an increasing danger of evil from an unexpected source; and he frankly stated it.

The company departed, and it was but yesterday that the name of Mr Z. and that of Julia were coupled with the expressions—want of zeal—ignorance of the "signs of the times"—too worldly minded—and I know not what all. It was the retort of a mortified spiritual pride. And it was spoken with all the lofty feelings of self complacency, by the unsuccessful applicants. Alas! where will not extremes lead us! even extremes in deeds of benevolence and charity.

Mr Editor, I am a warm friend to what are called the religious operations of the day. I may honestly say, that I never refused a contribution to them to the extent of my means. But I am likewise a friend to that old adage—"every thing in its place."

To me there is something attractive in female enterprise exerted in the offices of religious charity. And I should pity the man who has not a similar feeling.—But in my own ideas of female excellence I have been accustomed to combine domestic habits, mental improvement, and at least a small share of taste for the pleasures of reading. When I see a young lady disposed to *apportion* all her time to family duties, to the cultivation of her mind, and to the claims of piety, she has presented an irresistible demand on my admiration and respect. But when I see a manifest neglect of every thing excepting this "*action*" in religious societies and meetings, I have some reason to fear the consequences; not only to her own mind, to her future situation in life, and to her family, but even to the cause of religion itself: for a course like this gives ground for severe reproach, and the enemies of piety know how to use it.

Nor is the leading motive of this conduct always commendable. It may be an honest zeal, but it must be a "zeal beyond knowledge." It *may* be a desire to do good in the simplicity of a pure heart, but it is most likely to be the fruit of indolent and thoughtless habits. I am acquainted with more than one female, who, previous to a change of mind, were always engaged in some scene of amusement or in that time-killing occupation commonly called *gadding:* and who, when their tastes were corrected by piety, fell into the same extreme in religious concerns to which they were addicted in the pleasures of the world. Nor is this a matter of wonder. When the affections are renewed, there is always still some degree of danger from former habits and prevailing passions. These should be objects of watchfulness: and the world itself will watch the professor of religion in these very particulars.

I am tempted to proceed, Mr Editor, but I have already occupied more of your paper than I had intended. I will conclude by simply inquiring whether an excess in religious engagements of any kind be not detrimental to a growth in grace, as well as injurious to many of the relative and social duties of life?

(*To be continued.*)

INDUSTRY.

ECCLES. ix 10.—*Whatsoever thy hand findeth to do, do it with all thy might.*

INDUSTRY, which the divine preacher in this text recommendeth to us, is a virtue of very diffusive nature and influence; stretching itself through all our affairs, and twisting itself with every concern we have; so that no business can be well managed, no design accomplished, no good obtained without it; it therefore behoveth us to conceive a high opinion of it, and to inure our souls in the practice of it, upon all occasions. In furtherance of which, I propound divers considerations.

I. We may consider that industry is productive of ease itself, and preventive of trouble. It was no less solidly than acutely and smartly advised by the philosopher Crates, Whether, said he, labour be, to be chosen, labour; or whether it be to be eschewed, labour that thou mayest not labour; for by not labouring, labour is not escaped, but is rather pursued; and St Chrysostom doth upon the same consideration urge industry, because sloth, saith he, is wont to spoil us, and to yield us much pain. No man can cozen nature, escaping the labour to which he was born; but rather attempting it, will delude himself, then finding most when he shunneth all labour.

II. Industry doth beget ease, by procuring good habits, and facility of acting things expedient for us to do. By taking pains to-day, we shall need less pains to-morrow; and by continuing the exercise, within a while we shall need no pains at all, but perform the most difficult tasks of duty, or of benefit to us, with perfect ease, yea, commonly with pleasure. What sluggish people account hard and irksome, (as to rise early, to hold close to study or to business, to bear some hardship) will be natural and sweet, as proceeding from another nature raised in us by use.

Industry doth breed assurance and courage, needful for the undertaking and prosecution of all necessary business, or for the performance of all duties incumbent on us. No man can quite decline business, or disengage himself from duty, without infinite damage and mischief accruing to himself. We may consider that industry will sweeten all our enjoyments, and season them with a grateful relish; the very exercise of it immediately in itself is delightful, and hath an innate satisfaction, which tempereth all annoyances, and even ingratiateth the pain going with it. The very settlement of our mind on fit objects, or its acquiescence in determinate action, conducting to a good end, whereby we are freed from doubt, distraction, and fastidious listlessness, doth minister content. The reflection upon our having embraced a wise choice, our proceeding in a fair way, our being in chace of a good purpose, doth breed complacence.

To consider that we are spending our time accountably, and improving our talents to good advantage, (to the service of God, the benefit of our neighbour, the bettering of our own state) is very cheering and comfortable. And whereas in all labour, as the wise man telleth us, there is profit, the foresight of that profit affordeth pleasure, the foretasting of the good fruits of our industry is very delicious. Hope indeed doth ever wait on industry; and what is there more delightful than hope? It is the incentive, the support and the condiment of all honest labour.

Let us consider further, that industry doth afford a lasting comfort, deposited in the memory and conscience of him who practiseth it. It will ever, upon his reviewing the passages of his life, be sweet to him to behold in them testimonies and monuments of his diligence; it will please him to consider that he hath lived to purpose; having made advantageous use of his time; and husbanded well the talents committed to him; and that he hath accomplished (in some measure) the intents of God's bounty, and made some return for his excellent gifts. What comfort, indeed, can any man have, yea, how sore remorse must he feel, in reflecting upon a life spent in unfruitful and unprofitable idleness? How can he otherwise than bewail his folly, in having lived, (or rather having only been) in vain; as the shadow and appearance of a man; in having lavished his days; in having buried his talents; in having embezzled his faculties of nature, and his advantages from Providence; in having defeated the good will of God, and made no requital of the munificent goodness of his Maker, of his Preserver, of his Lord and Master.

Industry doth argue a generous soul. It implieth a mind not content with mean and vulgar things, but aspiring to those of higher worth, and pursuing them in a true way, with adventurous courage, by its own forces, through difficulties and obstacles. It signifieth in a man a heart, not enduring to owe the sustenance or convenience of his life to the labour or the liberality of others; *to pilfer a livelihood from the world; to reap the benefit of other men's* care and toil, without rendering a full compensation, or outdoing his private obligations by considerable service and beneficence to the public.

A noble heart will disdain to subsist like a drone upon the honey gathered by others' labour. He that doth not *earn* can hardly *own* his bread, as St Paul implieth, when he saith, Them that are such we command, and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread.

Sloth is a base quality, the argument of a mind wretchedly degenerate and mean; which aimeth at no worthy thing, nor pursueth any laudable course; which disposeth a man to live *gratis* on the public stock. Lastly, Industry is the *only fence to innocence and virtue*, the only bar against sin and vice.—*Barrow's Sermons.*

CHARITY.

The same charity which is desirous of doing the utmost for the benefit of its poor neighbour, is likewise very ingenious in devising the ways and means of doing it. And though, in the present state of society, it be not required that the opulent should sell their possessions, and divide the produce among the indigent, or that persons of all ranks and conditions should live in the same style; yet, surely, no one can survey the world, as it goes now among us, without being of opinion, that *something*—and that very far from inconsiderable—*something*, I say, might be retrenched from the expenses of building, *something* from those of furniture, *something* from those of dress, *something* from those of the table, *something* from those of diversions and amusements, public and private, for the relief and consolation of the many, who have neither a cottage to inhabit, garment to cover them, bread to eat, medicine to heal them, nor any one circumstance in life to lighten their load of misery, or cheer their sorrowful and desponding souls, in the day of calamity and affliction.—Certainly a man would be no loser, who should sometimes sit down to a less profuse and costly board at home, if at his going abroad, "when the ear heard him, that it blessed him; and when the eye saw him, it gave witness to him, because he delivered the poor that cried, and the fatherless, and him that had none to help him; if the blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy."—Beneficence is the most exquisite luxury, and the good man, after all, is the genuine epicure.—*Horne.*

Mistakes often arise respecting the nature of religion, from considering it rather a passion, than a principle; as a pleasing sensation of the animal nature, than a motive to warm the heart, and to govern the temper. Hence the terms grace and faith, of which very confused, and often the most strange notions are entertained, are sometimes substituted for the sanctity of moral obligation. Grace is in reality a help to goodness, not an insensible something which supersedes its necessity; and christian faith is established, not by rapturous sensation, but by sober reason.

No man ever acquires strength and decision of character, without contending with difficulties. If all is smooth and prosperous, the mind contracts inactivity and softness. But the frequent occurrence of straits and sufferings, raises a mind, happily constituted, to a high tone of resolution, and prepares it for firmness of purpose, and energy of action.

Unity in religion is desirable; not, however, unity of opinion in the bond of ignorance, nor unity of profession in the bond of hypocrisy, but unity of the spirit in the bond of peace.

Dr S. Clarke.

HINDOO IDOLATRY.

The following statement and remarks relative to a celebrated Hindoo festival, are from the second number of the Calcutta Unitarian Repository:—

DOORGA POOJA. The past month has witnessed the anniversary of the festival in honour of the Hindoo goddess Doorga, which, we learn, has been numerously attended, as on former occasions, by Christians of various ranks, of both sexes, and of every age. We advert to this subject—which we are not aware has hitherto been publicly noticed—with the most painful feelings, and with an earnest desire not to be misunderstood. Notwithstanding the puerility and absurdity of idolatry, and the gross immoralities almost invariably connected with the performance of its rites, we fully admit that its votaries have just as good a right to celebrate the honours of Doorga, as Christians have to engage in the worship of the One Living and True God. But surely it is not too much to expect that the latter should abstain from giving countenance to the worship of the former, by a regular or frequent attendance at an annual festival, at which the grossest and most revolting obscenities are unblushingly practised, and which is held in express honour of what Christians must, in all consistency, consider as possessing no claim whatever to the attributes or worship of Deity. We have not room to point out the various evils by which this practice is attended, or to refute the different excuses by which some will attempt to palliate it. We state the plain, unvarnished fact, that it operates to the encouragement of idolatry and vice, and that it is considered by the natives themselves as a virtual approval of their worship; and we think that this alone should induce every sincere Christian and every lover of his species, henceforth to withdraw his presence from these midnight orgies. It is true, that even if this were done, the idolatrous worship would still be continued, probably for a considerable time; but there would no longer be thrown around it that halo of splenour which dazzles the eyes of the vulgar, and by which even the more enlightened shelter themselves from their own contempt. The growing knowledge of this age and people is already making the fabric of superstition totter to its base. Leave it therefore to the operation of this cause, and it will soon crumble to pieces; but the operation of this cause cannot fail to be materially impeded by the continued countenance of Christians to a system of religion and a mode of worship which they profess to consider hurtful as well as erroneous, not only as giving to dumb idols that worship which is due to the Divine Being alone, but injurious also to the best interests of human society.

To corroborate the views given above, we add that the members of a wealthy and respectable Hindoo family known to us, who, however urged by the convictions of their minds, are at present prevented by circumstances from discontinuing the usual routine of idolatrous worship, would long before now have entirely given up the Doorga festival, but for the hints and solicitations of their European friends, who thus, unwittingly, we doubt not, counteracted their laudable endeavours gradually to free themselves from the trammels of a debasing superstition. We have also been informed, on good authority, that a distinguished and intelligent native, on the occasion of the festival of the present year, declared that as he is in the habit of expressing his contempt of the Hindoo gods and goddesses, in the presence of his European friends during three hundred and sixty-four days of the year, he would not be so inconsistent as to invite them to a festival in honour of one of them, on the three hundred and sixty-fifth day. We leave these facts, without any further comment, to make their due impression upon those who are Christians in name and profession, and especially upon all who are so from conviction and by practice.

AN EXTRACT.

The fairest scenes of life—the happiest hours of enjoyment—the brightest illusions of hope—are but momentary. The scene will fade, the hour is fleeting, and the illusion dies. Everything here is stamped with the impress of mortality, from the ephemera whose existence is bounded by the rising and setting sun, to man whose life is circumscribed by three score years and ten—from the flower of spring which fades ere summer, to the majestic oak that is shattered by the storms of ages. Yet man views all with unconcern; he revels in all the sweets of summer, regardless of the coming winter. The flower whose beauty charmed his eye, and gratified his senses, he carelessly throws aside when faded and scentless. All nature warns him that his life is fleeting, but inattentive to her silent reproaches, he thoughtlessly sails down the stream of time, and is only aroused to his danger, just as his bark is about to launch into the boundless ocean of eternity.

At the great day it will not be inquired how logically any man has reasoned, but only how virtuously he has acted; and to have possessed that love to God, the first fruits of which were benevolence and good will to men, will then be of more importance to us than to have acquired all knowledge, and to have understood all mysteries.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, JULY 2, 1824.

ORDINATION.

On Wednesday, the 30th ult. the Rev. EZRA STILES GANNETT was ordained as colleague pastor with the Rev. Dr CHANNING; being the *seventy sixth* Congregational minister settled in Boston.

The churches invited to assist by their pastors and delegates, as an Ordaining Council, were the following, viz. the Church worshipping in Tremont Street, under the pastoral care of Rev. Dr FREEMAN—the West Church in Boston, Rev. Dr LOWELL—New North Church, Rev. Mr PARKMAN—First Church, Rev. Mr FROTHINGHAM—Second Church, Rev. Mr WARE—Church in Brattle Street, Rev. Mr PALFREY—Church in Hollis Street, Rev. Mr PIERPONT—Church in Summer Street, by its delegates—Church in Roxbury, Rev. Dr PORTER—Church in Cambridge, Rev. Dr HOLMES—Church in Cambridgeport, Rev. Mr GANNETT—University Church in Cambridge, Rev. Drs KIRKLAND and WARE—Church in Chelsea, Rev. Mr TUCKERMAN—Church in New Bedford, Rev. Mr DEWEY.

The Rev. Dr WARE and Dr LOWELL were absent, being invited to attend, on the same day, the ordination of Rev. Mr LINCOLN, at Fitchburg. The Rev. Dr HOLMES of Cambridge and Rev. Mr DEWEY of New Bedford were also absent.

The public services commenced at eleven o'clock, with the following Anthem:—

ANTHEM.

Awake! put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem! thou holy city. The redeemed of the Lord shall return, everlasting joy shall be upon their head, sorrow and mourning shall pass away.

Introductory prayer by Rev. Mr PALFREY—Sermon by Rev. Dr CHANNING—Ordaining prayer by Rev. Dr KIRKLAND.

The following beautiful and very appropriate Hymn, composed by Rev. Mr PIERPONT, for the ordination of Rev. WILLIAM WARE, of New-York, was then sung:—

HYMN.

O Thou! who art above all height!
Our God, our Father, and our Friend!
Beneath thy throne of love and light,
Let thine adoring children bend.

Since thy young servant now hath given
Himself, his powers, his hopes, his youth,
To the great cause of truth and heaven,
Be thou his guide, O God of truth!

Here may his doctrines drop like rain,
His speech like Hermon's dew distil,
Till green fields smile, and golden grain,
Ripe for the harvest, waits thy will.

And when he sinks in death—by care,
Or pain, or toil, or years opprest—
O God! remember then our prayer,
And take his spirit to thy rest.

Charge by Rev. Dr PORTER, of Roxbury—Right Hand of Fellowship by Rev. Mr GANNETT, of Cambridge-port—Address to the Church and Society, by Rev. Mr WARE—Concluding Prayer by Rev. Mr PIERPONT.

The services on this occasion were all highly appropriate, interesting, and impressive, and were listened to with great seriousness and attention by a large audience of the first respectability. To those who were present, it is needless to speak of them particularly. Those who were not present, and who feel an interest in the services, will, we trust, be gratified with a perusal of the Sermon; respecting which we cannot refrain from remarking, that whatever expectations any may have formed of its excellence, they will not, we think, be disappointed.

The music, as is usual on such occasions in Boston, was of the very first description.

At 3 o'clock, the members of the Council, with a large number of invited guests and gentlemen of the Society, partook of a dinner provided by the Society at the Marlboro' Hotel.

The occasion was a highly interesting one, and was rendered particularly so, not only by the high intellectual entertainment it afforded, but also by the general harmony which prevailed amongst the different denominations of the clergy who were present. We were particularly gratified—and the sentiment must have been general—with the catholic and benevolent feelings manifested by the Rev. Dr GARDINER, in his blessing at the table. No man, we think, who listened to the public services, and witnessed the general prevalence of catholicism and good will through the day, could go away without a deeper sense of the value and importance of an enlightened and faithful christian ministry,—nor without catching something more of the charitable and affectionate spirit of our blessed religion.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

The present is thought to be a favourable opportunity to give an account, as far as the writer has been able to ascertain it, of the pastors of the Congregational Churches in Boston, from its first settlement to the present day; of the places of their nativity and education; the date of their ordination or installation; the time of their death or dismission; with their ages and the period of their ministry.

N. B. In estimating the age or ministry, the nearest year is invariably computed. I. stands for installed; O. for ordained; H. U. for Harvard University; Y. C. for Yale College; N. H. for Nassau Hall; U. C. for Union College; W. C. for Williams College.

		Native place.	*Educated.*	*I. or O.*	*Ob.*	*Age.*	*Min.*
1	*John Wilson*,	Windsor, Eng.	England	I. 27 Aug. 1630	ob. 7 Aug. 1667	78	
2	John Cotton,	Derby, Eng.	England	I. 17 Oct. 1633	ob. 23 Dec. 1652	67	
3	John Mayo,			*O. 9. Nov. 1655	dis. 1672		
4	John Norton,	Stortford, Eng.	England	I. 23 July 1656	ob. 5 April 1663	57	
5	John Davenport,	Coventry, Eng.	England	I. 9 Dec. 1668	ob. 15 Mar. 1670	73	
6	James Allen,	Eng.	England	I. 9 Dec. 1668	ob. 22 Sep. 1710	78	
7	*Increase Mather*, D. D.	Dorchester,	H.U.1656	O. 27 May 1669	ob. 23 Aug. 1723	85	54
8	*Thomas Thacher*,	Sarum, Eng.	England	I. 16 Feb. 1670	ob. 15 Oct. 1678	53	34
9	John Oxenbridge,	Daventry, Eng.	England	I. 10 April 1670	ob. 28 Dec. 1674	65	
10	Samuel Willard,		H.U.1659	I. 10 April 1678	ob. 12 Sep. 1707	68	
11	*Cotton Mather, D. D.*	Boston,	H.U.1678	O. 13 May 1684	ob. 13 Feb. 1728	65	44
12	Benjamin Wadsworth,	Milton,	H.U.1690	†O. 8 Sept. 1696	dis. 16 June 1725		
13	Benj. Colman, D. D.	Boston,	H.U.1692	O. 4 Aug. 1699	ob. 29 Aug. 1747	73	48
14	Ebenezer Pemberton,	Boston,	H.U.1691	O. 28 Aug. 1700	ob. 13 Feb. 1717	45	16
15	Thomas Bridge,	Hackney, Eng.	England	I. 10 May 1705	ob. 26 Sep. 1715	58	
16	Joseph Sewall, D. D.	Boston,	H.U.1707	O. 16 Sept. 1713	ob. 27 June 1769	80	56
17	John Webb,	Braintree,	H.U.1708	O. 20 Oct. 1714	ob. 16 April 1750	63	35
18	William Cooper,	Boston,	H.U.1712	O. 23 May 1716	ob. 13 Dec. 1743	50	28
19	Thomas Foxcroft,	Cambridge,	H.U.1714	O. 20 Nov. 1717	ob. 16 June 1769	73	52
20	Thomas Prince,	Sandwich,	H.U.1707	O. 1 Oct. 1718	ob. 22 Oct. 1758	72	40
21	Samuel Checkley,	Boston,	H.U.1715	O. 22 Nov. 1719	ob. 1 Dec. 1769	73	50
22	William Waldron,	Portsmouth, N. H.	H.U.1717	O. 23 May 1722	ob. 20 Sep. 1727	31	5
23	Peter Thacher,	Boston,	H.U.1696	I. 28 Jan. 1723	ob. 1 Mar. 1739	61	31
24	Joshua Gee,	Boston,	H.U.1717	O. 18 Dec. 1723	ob. 22 May 1748	50	25
25	Charles Chauncy, D. D.	Boston,	H.U.1721	O. 25 Oct. 1727	ob. 10 Feb. 1787	82	59
26	William Welsteed,	Boston,	H.U.1716	O. 27 Mar. 1728	ob. 29 Sep. 1753	58	26
27	*Samuel Mather*, D. D.	Boston,	H.U.1723	O. Nov. 1732	ob. 27 June 1785	79	53
28	Mather Byles, D. D.	Boston,	H.U.1725	†O. 20 Dec. 1733	dis. 1776	82	
29	William Hooper,	Scotland,	Scotland	‖O. 18 May 1737	dis. 19 Nov. 1746		30
30	Ellis Gray,	Boston,	H.U.1734	O. 27 Sept. 1738	ob. 17 Jan. 1753	37	14
31	Andrew Eliot, D. D.	Boston,	H.U.1737	O. 14 April 1742	ob. 13 Sep. 1778	59	36
32	*Samuel Cooper*, D. D.	Boston,	H.U.1743	O. 22 May 1746	ob. 20 Dec. 1783	58	38
33	Jonath'n Mayhew, D.D.	Martha's Vineyard,	H.U.1744	O. 17 June 1747	ob. 8 July 1766	46	19
34	*Samuel Checkley, jr.*	Boston,	H.U.1743	O. Sept. 1747	ob. 19 Mar. 1768	44	21
35	Andrew Croswell,	Charlestown,	H.U.1728	I. 1748	ob. 12 April 1785	77	49
36	*Eben'r Pemberton*, D.D.	Boston,	H.U.1721	I. 16 March 1754	ob. 9 Sep. 1777	72	51
37	Alexander Cuming,	N. J.		I. 25 Feb. 1761	ob. 25 Aug. 1763	37	
38	Penuel Bowen,	Woodstock, Con.	H.U.1762	O. 30 April 1766	dis. 9 May 1772		
39	Samuel Blair, D. D.		N H.1760	I. 19 Nov. 1766	dis. 10 Oct. 1769		
40	Simeon Howard, D. D.	Bridgewater,	H.U.1758	O. 6 May 1767	ob. 13 Aug. 1804	72	37
41	John Lathrop, D. D.	Norwich, Con.	N H.1763	O. 18 May 1768	ob. 13 Jan. 1816	77	48
42	John Bacon,		N H.1765	§I. 25 Sept. 1771	dis. 8 Feb. 1775	83	
43	John Hunt,	Northampton,	H.U.1764	O. 25 Sept. 1771	ob. 20 Dec. 1775	31	4
44	Joseph Howe,		Y.C.1765	O. 19 May 1773	ob. 25 Aug. 1775	28	2
45	Ebenezer Wight,	Dedham,	H.U.1776	¶O. 25 Feb. 1773	dis. 1788	71	
46	John Clarke, D. D.	Portsmouth, N. H.	H.U.1774	O. 8 July 1778	ob. 2 April 1798	43	20
47	Joseph Eckley, D. D.	London,	N H.1772	O. 27 Oct. 1779	ob. 30 April 1811	61	32
48	*John Eliot*, D. D.	Boston,	H.U.1772	O. 3 Nov. 1779	ob. 14 Feb. 1813	59	33
49	Oliver Everett,	Dedham,	H.U.1779	**O. 2 Jan. 1782	dis. 26 May 1792	50	
50	Peter Thacher, D. D.	Milton,	H.U.1769	I. 12 Jan. 1785	ob. 16 Dec. 1802	51	32
51	Jeremy Belknap, D. D.	Boston,	H.U.1762	I. 4 April 1787	ob. 16 June 1798	54	31
52	*Samuel West*, D. D.	Martha's Vineyard,	H.U.1761	I. 12 March 1789	ob. 10 April 1808	70	44
53	*John T. Kirkland*, D.D.	Stockbridge,	H.U.1789	O. 5 Feb. 1794	dis. Nov. 1810		
54	John S. Popkin, D. D.	Boston,	H.U.1792	O. 10 July 1799	dis. 28 Nov. 1802		
55	*William Emerson*,	Concord,	H.U.1789	I. 16 Oct. 1799	ob. 12 May 1811	42	19
56	Wm. E. Channing, D.D.	Newport, R. I.	H.U.1798	O. 1 June 1803			
57	*Joseph S. Buckminster*	Portsmouth, N. H.	H.U.1800	O. 30 Jan. 1805	ob. 9 June 1812	28	7
58	Charles Lowell, D. D.	Boston,	H.U.1800	O. 1 Jan. 1806			
59	Joshua Huntington,	New London, Con.	Y.C.1804	O. 18 May 1808	ob. 11 Sep. 1819	34	11
60	Horace Holley,	Salisbury, Con.	Y.C.1803	I. 9 March 1809	dis. 24 Aug. 1818		
61	Edw. D. Griffin, D.D.††		Y.C.1790	I. 31 July 1811	dis. 1815		
62	*Samuel C. Thacher*,	Boston,	H.U.1804	O. 15 May 1811	ob. 2 Jan. 1818	32	7
63	John L. Abbot,	Andover,	H.U.1805	O. 14 July 1813	ob. 17 Oct. 1814	31	1
64	Francis Parkman,	Boston,	H.U.1807	O. 8 Dec. 1813			
65	*Edward Everett*,	Dorchester,	H.U.1811	O. 9 Feb. 1811	dis. 5 Mar. 1815		
66	Nath'l L. Frothingham,	Boston,	H.U.1811	O. 15 March 1815			
67	*Henry Ware, jr.*	Hingham,	H.U.1812	O. 1 Jan. 1817			
68	*Sereno E. Dwight*,	Greenfield, Con.	Y.C.1803	O. 3 Sept. 1817			
69	John G. Palfrey,	Boston,	H.U.1815	O. 17 June 1818			
70	Fr. W. P. Greenwood,	Boston,	H.U.1814	O. 21 Oct. 1818	dis. Dec. 1820		
71	James Sabine,	Eng.		I. 27 Jan. 1819	dis. 20 Feb. 1822		
72	John Pierpont,	Litchfield, Con.	Y.C.1804	O. 14 April 1819			
73	Benjamin B. Wisner,	Phillipsburgh, N Y.	U.C.1813	O. 21 Feb. 1821			
74	Samuel Green,	Stoneham,	H.U.1816	I. 27 March 1823			
75	Prince Hawes,		W C.1805	I. 28 April 1824			
76	Ezra Stiles Gannett,	Cambridge,	H.U.1820	O. 30 June 1824			

†† There is some doubt whether Dr Griffin was a Congregational Minister. He was however the minister of a Congregational Church.

* Ob. May 1676. † Ob. 17 March 1737. ‡ Ob. 5 July 1788. ‖ Ob. 14 April 1767. § Ob. Nov. 1820. ¶ Ob. September 1821 ** Ob. December 19 1802.

The names in Italics designate ministers' sons.

Of these, 26 have been natives of Boston;
10 were educated in England;
1 in Scotland;
52 in Harvard University;
6 in Yale College;
4 in Nassau Hall;
1 in Union College;
1 in Williams College;
1 unknown;
25 have had the degree of D. D.
17 were sons of clergymen;
4 have been Presidents of Harvard University;
4 were chosen to the office, who declined it;
2 are Presidents of other Colleges;
and 2 are Professors at our neighbouring University.

It will be observed, that 52 of those first mentioned in this list have deceased. Of 37 an account may be found in Eliot's and Allen's Biographical Dictionaries.

One turned Episcopalian; and one has become a Presbyterian.

Of the whole number 23 have been installed; 53 ordained; and 16 have taken a dismission.

There have died in the ministry, in Boston, 48, the average of whose ages has been $57\frac{11}{48}$ years.

Of the 40, who have finished their course, in Boston, the date of whose ordination or installation and decease is known, the average of their ministry is $31\frac{3}{40}$ years.

There have passed their whole ministry in Boston, 32, the average of whose ministry was $29\frac{3}{8}$ years; and of the age of 31, of them $55\frac{14}{17}$ years.

Seven only have died out of the ministry; and two are now living, who have no pastoral charge. There are eleven houses of worship for Congregationalists, and one is building.

The present incumbents of Congregational Churches are 12; and there is one vacancy.

There have been 16 Congregational Churches in Boston, gathered according to the usages of our fathers. Of these, one of their houses, on the demise of Dr Samuel Mather, was sold to the Universalists, and has ever since remained the First Universalist Church, in Boston. The seventh church is merged in the second.

The church in School street became extinct, at the death of the Rev. Mr Croswell.

The Church, in Federal street, was Presbyterian, till the installation of Dr Belknap, when it became, and has ever since remained, a Congregational Church.

Three of the nominally Congregational Churches have no appropriate houses of worship. One meets in a school-house, Buttolph street; one in a school house, in South Boston; and the other, in the same part of the city, of which the Rev. Prince Hawes was recently installed pastor, assemble in a private room.

A commodious house for worship, between North and South Allen streets, is in a state of forwardness, for which no Church has yet been gathered.

Of the 48, whose ages have been known, at the time of their death,

3	died between	80 and 90
13		70 and 80
7		60 and 70
11		50 and 60
5		40 and 50
7		30 and 40
2		20 and 30

So that precisely one third lived to the advanced age of 70 and upwards. Seven had arrived at half a century in their ministerial life.

The following have been Collegiate pastors, at different periods in the history of Boston.

I.
Wilson and Cotton,
Wilson and Norton,
Davenport and Allen,
Allen and Oxenbridge,
Allen and Wadsworth,
Allen, Wadsworth, and Bridge,
Wadsworth and Foxcroft,
Foxcroft and Chauncy,
Chauncy and Clarke.

II.
Mayo and J. Mather,
J. Mather and C. Mather,
C. Mather and Gee,
Gee and S. Checkley, jr.

III.
T. Thacher and Willard,
Willard and Pemberton,
Pemberton and Sewall,
Sewall and Prince,
Sewall and Cuming,
Sewall and Blair,
Bacon and Hunt,
Eckley and Huntington.

IV.
Colman and W. Cooper,
Colman and S. Cooper.

V.
Webb and P. Thacher,
Webb and A. Eliot.

VI.
Checkley and Bowen.

VII.
Welsteed and Gray.

VIII.
Channing and Gannett.

Order, in which Congregational ministers have died in Boston, with their ages, and the period of their ministry in Boston.

		Age.	*Min. in Bost.*
1	John Cotton,	23 December 1652	67	19
2	John Norton,	5 April 1663	57	7
3	John Wilson,	7 August 1667	78	37
4	John Davenport,	15 March 1670	73	1
5	John Oxenbridge,	28 December 1674	65	5
6	Thomas Thacher,	15 October 1678	53	9
7	Samuel Willard,	12 September 1707	68	29
8	James Allen,	22 September 1710	78	42
9	Thomas Bridge,	26 September 1715	58	10
10	Eben'r Pemberton,	13 February 1717	45	16
11	Increase Mather, D. D.	23 August 1723	85	54
12	William Waldron,	20 September 1727	31	5
13	Cotton Mather, D. D.	13 February 1728	65	44
14	Peter Thacher,	1 March 1739	61	16
15	William Cooper,	13 December 1743	50	28
16	Benj. Colman, D. D.	29 August 1747	73	48
17	Joshua Gee,	22 May 1748	50	25
18	John Webb,	16 April 1750	63	35
19	Ellis Gray,	17 January 1753	37	14
20	William Welsteed,	29 September 1753	58	26
21	Thomas Prince,	22 October 1758	72	40
22	Alexander Cuming,	25 August 1763	37	24
23	Jonathan Mayhew, D.D.	8 July 1766	46	19
24	Samuel Checkley, jr.	19 March 1768	44	21
25	Thomas Foxcroft,	16 June 1769	73	52
26	Joseph Sewall, D. D.	27 June 1769	80	56
27	Samuel Checkley,	1 December 1769	73	50
28	Joseph Howe,	25 August 1775	28	2
29	John Hunt,	20 December 1775	31	4
30	Eben'r Pemberton, D.D.	9 September 1777	72	23
31	Andrew Eliot, D. D.	13 September 1778	59	36
32	Samuel Cooper, D.D.	20 December 1783	58	38
33	Andrew Croswell,	12 April 1785	77	37
34	Samuel Mather, D.D.	27 June 1785	79	53
35	Charles Chauncy, D.D.	10 February 1787	82	59
36	John Clarke, D. D.	2 April 1798	43	20
37	Jeremy Belknap, D. D.	20 June 1798	54	11
38	Peter Thacher, D. D.	16 December 1802	51	18
39	Simeon Howard, D. D.	13 August 1804	72	37
40	Samuel West, D. D.	10 April 1808	70	19
41	Joseph Eckley, D. D.	30 April 1811	61	32
42	William Emerson,	12 May 1811	42	19
43	Joseph S. Buckminster,	9 June 1812	28	7
44	John Eliot, D.D.	14 February 1813	59	33
45	John L. Abbot,	17 October 1814	31	1
46	John Lathrop, D. D.	4 January 1816	77	48
47	Samuel C. Thacher,	2 January 1818	32	7
48	Joshua Huntington,	11 September 1819	34	11

But what is most material to observe, is, that of the 76 Congregational ministers, who have been settled in Boston, not one has been deposed for even the suspicion of immorality.

The five celebrated Johns,* who, in the early settlement of the town were placed in immediate succession over the First Church, exercised an almost unbounded influence in civil, as well as ecclesiastical concerns. They indeed attained to this pre-eminence, equally by their talents and their virtues. It was to have been expected, that such men would become the earliest victims of the abominations in Church and State, which threatened to desolate the mother country. It was a similar insupportable tyranny, at the beginning of the French Revolution, to which our Capital has been indebted, during a quarter of a century, for two of the brightest ornaments of the Gallican Church.

But not to the early history of Boston must our attention be confined for men, eminent in

* Wilson, Norton, Cotton, Davenport & Oxenbridge.

the clerical profession. It has enjoyed a proportion of such characters in every succeeding generation.

Our Capital has not indeed been unmindful the advantages which she has in this respect possessed; nor of her correspondent obligation. It would be difficult to point to any section of Christendom, where the ministers of the gospel have been uniformly treated with greater attention, respect and affection. So notorious is the truth of this remark, that Boston has been proverbially characterized as THE PARADISE OF CLERGYMEN. May this continue to her glory; and may she bring forth in richer and more copious harvests, the best fruits of religious institutions, inherited from our fathers, nurtured with pious care, and blessed with the smiles of a benignant Providence!

[The humanity, justice, and benevolence inculcated in the following lines, will atone for any deficiency in poetic inspiration.]

For the Christian Register.

MEMORIAL OF THE CHEROKEE CHIEFS.

To the Rulers of the United States:

Fathers and Brothers! will you please
To hear the voice of Cherokees?
Yes—Christians you profess to be—
Humane and noble, just and free.

Behold us then in dangerous plight—
The Georgian Chiefs demand our right,
And raise the whoop of war and death.
Hear ye the sound of murderous breath:

"The Cherokees shall leave their lands,
Or they shall perish by our hands;
We say, *removal* from the state,
Or dire "*extinction*" is their fate!

O cruel purpose! savage threat!
How Georgian Chiefs all right forget!
Or else for *right* make *power* their rule,
Like Vandals of the ancient school!

Now we poor Cherokees declare,
That we our lands can never spare
But with our lives; our flesh shall then
Manure our fields for other men.

The common FATHER from his throne,
Gave us the lands we call our own;
And you, by *Treaty* strong and bright,
Have guarantied our native right.

Can you refrain to raise your voice,
And make the Cherokees rejoice?
Will you not hold the Treaty good,
And quench the Georgian thirst for blood

Should you deny the promised aid,
Till Georgian hordes our towns invade,
And in our blood their hands imbrue,
What will historians say of you!

Our cause is with our God and you;
HE will be *good*—YE will be *true*;
Thus we confide—and hope to find
Some share of justice in mankind.

Can Christians of this favoured age
In silence hear such menaced rage?
Shall they not speak the public will,
And say to Georgians, PEACE, BE STILL.

Stain not your hands with Indian gore,
Like barbarous tribes in days of yore;
Allow the Cherokees their due,
As you 'd have others deal with you;

No more believe that fraud or right
Can change injustice into right;
Remember how the God above
Says to his children, "DWELL IN LOVE!"

A. Z.

SYRIAN CHRISTIANS. It is stated in the missionary accounts, that the missionaries amongst the *Syrian Christians* have acquired considerable influence there, and are effecting a considerable improvement of character among them. The Metropolitan consults them on important subjects. The native preachers in the College are said to be much under the influence of the missionaries.

It is to be hoped that this ancient body of Christians will have discernment and independence enough to distinguish and separate the *false* from the *true* doctrines of those who have come to influence and direct them. If the doctrines of Calvin, in the injurious form in which they have been preached among us for many years past, are to be introduced among them, we should have no hesitation in saying that we are much better for them, that they should remain ignorant of any other christian doctrine than their own. If, however, they are sufficiently alive to the danger of the corruption of their faith, from its simplicity and comparative purity as now held by them, they will undoubtedly be greatly benefitted by the free course with other Christians, as they will enjoy the means of increased knowledge, and will at the same time be in a good degree secure against any injurious perversion of their faith.

MASSACHUSETTS BAPTIST CONVENTION. The expediency of forming a State Convention has lately been taken under consideration at a meeting of Baptist Clergymen and others in Boston. A Committee was appointed to form a constitution, which is to be sent to every Baptist church in the commonwealth for their consideration and acceptance. The following extract from the preamble will disclose, in some measure, the objects and character of the intended association:—

"The only object of the Convention is to promote the cause of Christ, in connexion with the Baptist denomination in the State of Massachusetts, by means of affording greater facilities for concert and co-operation. It will be proper to state, that we utterly disclaim power and all intention to interfere in any respect with the internal concerns of any church whatever, or in any question which may arise between different churches."

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GENERAL INTELLIGENCE.

GENERAL ITURBIDE.

By a late arrival we are informed that Gen. Iturbide has sailed from England for Mexico. He left on the 11th of May, in an armed vessel, with a staff of 14 persons, together with his wife and two infant children, six of his children being left in England to be educated. The vessel in which he sails is said to have on board arms and military stores, and a complete printing apparatus.

His object in visiting Mexico is said to be to oppose the designs of the Holy Alliance against the independence of that country. He goes to reconcile the contending factions, and to assist them by his skill as a military man, in resisting the machinations of Spain.

CRAWFORD AND EDWARDS.

The Committee of Investigation on the subject of Mr Edwards' charges against Mr Crawford have finally reported that, "in their opinion, nothing has been proved to impeach the integrity of the Secretary, or to bring into doubt the general correctness and ability of his administration of the public finances.

Mr Edwards has resigned his appointment as minister to Mexico. His resignation was communicated immediately after the Report of the Investigating Committee was sent to the President, and before the President had time to read the Report and evidence through.

DEATH OF LORD BYRON.

By a late arrival at New-York, London papers to May 25th, have ben received. One of the most prominent articles of news is the death of Lord Byron, in Greece. The following account is from a London paper of May 15th:—

"A courier arrived in town yesterday morning, with the distressing intelligence of the decease of Lord Byron, at Missolonghi, on the 19th of April, after an illness of ten days. A cold, attended with inflammation was the cause of the fatal result. Lord Sidney Osborne's letters from Corfu are dated the 27th of April. His Lordship was about to proceed to Zante, where the body had arrived.

"Lord Byron had perfectly recovered from his illness in February, which was of quite a different nature from that under which he died."

Great grief was manifested at Missolonghi, on account of the death of Lord Byron. All public offices, and all courts of justice were ordered to be shut for three days. All unnecessary business and all amusements were also suspended for the same time.

The memoirs of Lord Byron written by himself, and entrusted to the care of Mr Thomas Moore, have been burnt by a near connexion of Lord Byron's and with the consent of Mr Moore, from the apprehension that the work would disturb the happiness and shock the feelings of some of his family.

The last words of this nobleman, before the delirium which seized him, three days before his death, were,—"I wish it to be known, that my last thoughts were given to *my wife, my child and my sister.*"

A high eulogium upon him, as a scholar, and a man of rare genius, has been published in the Edinburgh Weeekly Journal, by Sir Walter Scott.

The title of Lord Byron, descends to *George Anson Byron*, a Post Captain in the Royal Navy.

FIRE.

The account given in our last respecting the fire on Wednesday night was prepared in haste before the facts had been fully ascertained respecting it. The statement was therefore very imperfect, and in some degree incorrect. The following statement from the Gazette is more full and correct:—

"On Wednesday night, between 11 and 12 o'clock, a fire broke out in a five-story brick building in Salem street near Christ Church, occupied by Messrs. T. H. Carter and Co. as a Type and Stereotype Foundry and Printing Establishment, and by Mr John Roberts as a Book Bindery. The roof and upper story were entirely destroyed, and the fourth story was considerably burnt. The three lower stories were saved from injury by the fire. If it had not been for the very active and well directed exertions of the fire-wards, enginemen, and others, aided by a favourable course of the wind, the Church, and the Salem-street Academy, which was between the Church and the Foundry, would have been in very iminent danger. The Foundry contained a large amount of property. The power presses, built by Mr Treadwell, and owned by Messrs. Carters, were entirely consumed. A large amount of stereotype plates and type, belonging also to them, and a great amount of book and paper stock, belonging to Messrs. Cummings, Hilliard & Co. and a number of other booksellers, was either destroyed or greatly injured. The value of property destroyed is thought to amount to fifty or sixty thousand dollars.—Forty thousand dollars were insured on the building and its contents, at different offices. Among the works which have suffered, were several volumes of Dane's Digest, the second edition of Dr Bigelow's Plants of Boston and vicinity, part of the edition of the July number of the North American Review, the publication of which will be deleyed a few days, the Boston Journal, and the U. States Literary Gazette. About half the stereotype plates of a quarto Bible, belonging to C. Ewer and T. Bedlington, and the whole of those for Scott's lessons, the property of the last named gentleman, were in the building and are rendered nearly useless.

"The fire is supposed to have caught from one of the furnaces for castings in the fifth story of the building."

THE INDIANS.

The Arkansas Gazette, printed in Little Rock, furnishes us, under date of the 4th ultimo, with the following particulars respecting the Indians:—

"THE QUAPAWS. Our village has been enlivened for some days past, by the psesence of all the Chiefs and most of the men, of this Nation of Indians, amounting to 70 persons in all, who came here for the purpose of receiving from the Acting Governor the Annuities due them for the last two years. The sum due the nation, amounting to $1,000, was paid to the Chiefs yesterday morning, and was immediately distributed by them to the several families belonging to the nation; and in the evening, nearly the whole party started on their return to their villages. During their stay here they conducted themselves in the most peaceable and orderly manner towards our citizens, and towards each other. The Quapaws were once a numerous and warlike nation; but, like most other Indians, who imbibe the *vices* without the *virtues* of the whites, they retain but a small remnant of their former power, and now number only about 467 souls. They are divided into three villages, each of which is under an hereditary Chief—are a remarkably peaceable and quiet race—profess the highest respect and friendship for our government, for their Great Father, the President of the United States, and for the white people generally—and speak with much pride of their never having shed the blood of a white man."

AGRICULTURAL OBSERVATIONS

On the north part of the county of Essex, June 21, 1824.

The *Grass*, on lands that are well cultivated and newly laid down, looks pretty well, and is 5 or 6 days earlier than last year. Those that are what is called "bound out," and the pastures in general, are bad, a large portion being winter killed; but the few small showers which have fallen within a few days, has changed their appearance much for the better.

Wheat looks very promising, and there is sowed more this year than usual in this country.

Rye promises a good crop, and is forward for the sickle.

Oats appear well.

Barley looks very good, but there is not the usual quantity sowed in this part of the county.

Corn has suffered from frost and cold, and is very backward; it is not half so high and stout at this time as in some former years.

Potatoes that were early planted look well.

Mangel Wurtzel and *Ruta Baga* are sown in much larger quantity than ever before, and look well, though not so forward as in former years.

Garden Vegetables are at least ten days later than in some former years; but they have suffered less this year from the worms and flies.

Early Fruit, such as apricots, peaches, cherries, and plums, in general blossomed thin, and there will be a scarcity of this kind.

Pears and *Apples* look unusually promising, the fruit being thickly set, and but few comparatively fall off.

Currants look well, and the culture of this ftuit is increasing for making wine.—*Newburyport Herald.*

DISTURBANCES IN PORTUGAL.

By late advices from Lisbon it appears that the affairs of the country are in great confusion. An attempt has been made by the Queen's party to dethrone the King. The intention was frustrated by the fidelity of the officers of the army. Count Palmetta and about 800 other persons had been thrown into prison, and the Queen and the Prince Miguel had been removed to a distance of ten miles from Lisbon.

For more particular information relative to the above mentioned disturbances, we refer our readers to the following article from the London Courier of May 20:—

"We are at length enabled to lay before our readers ample and authentic details of the events which have taken place at Lisbon, and respecting which so much public anxiety has been felt. It is clear, we think, that a plot had been formed at the head of which were the Queen and her son, whose intended operation, in its fullest extent was defeated; but, whether defeated by the refusal of the soldiery to proceed further or by the firmness of the foreign diplomatic corps at Lisbon, is doubtful. Private letters state that the deposition of the King, and the nomination of Don Miguel as Regent, was contemplated; but we rather incline to the opinion, that this bold step would have been hazarded only in a case of extreme necessity, and that it was not wished to do more than intimidate the Sovereign into a compliance. And so far it seems to have succeeded, for on the 3d inst. the King issued a proclamation, by which he directs that summary proceedings shall be adopted throughout the kingdom towards the guilty, that their punishment may speedily take place, while, on the other hand he pardons all that had been done by his son, upon the ground that the urgency of the case would not allow of his previously consulting with his Majesty or his Ministers. It may be supposed that an explosion of this kind could not happen without producing alarm; but the most authentic accounts lead us to believe that at the time of the departure of the packet, tranquillity was comparatively restored.

FURTHER ITEMS. The measures adopted by the Queen and Prince Miguel, were executed with great secrecy and vigor. Some of the Ministers were arrested at a ball given by the British Ambassador; and the arrests were made with a high hand. The new Ministers named by the Queen's party, were Gen. Leite, for the War Department; Cipriano, for Foreign Affairs; and Quintilla, for the Marine Department. The Count de Povoa, Minister of Finance, was not removed.—It was said the main body of the troops did not join in this Counter Revolution;—and that Marshal Beresford was among the first to demand an audience of the King, and to assure him of his personal devotion to his administration.—The Foreign Ministers on this occasion, conducted themselves with great spirit and energy, particularly M. Hyde de Neuville, the French Ambassador. The Queen of Portugal is a sister of Ferdinand of Spain, and a woman of great spirit.

It would seem, that the efficient body of the kingdom were in favor of the Queen and her party; and that the King was compelled, in order to maintain his authority, to make preparations for seeking an asylum on board a British man of war. The quarrel appears to be a Cabinet one, and the contest to be, whether the government should be administered on Liberal-Royal, or on Ultra-Royal principles—Whether the Monarch shall be despotic, or to be limited by Constitutional provisions.

From Gibraltar papers, of May 20.

Private letters from Portugal, of May 14, mention, that the King, after depriving his son of the command of his armies, and ordering all those arrested to be liberated, invited him to come on board the Windsor Castle; which invitation was accepted, and the young Prince was afterwards detained on board a British frigate.

CITY COUNCIL.

In Board of Aldermen.

Monday, June 28. On the petition of W. A. Gale and others, the passage way leading from Court to Sudbury street, is ordered to be called *Alden's lane*

An ordinance authorising the numbering of the Buildings within the city, passed in concurrence.

Several petitioners were empowered to number the buildings in Kilby and Congress streets, under the direction of the Mayor and Aldermen, provided the same be done without expense to the city.

An ordinance for the alteration of the names of certain Streets, was reported by Mr Otis, amended, passed to be enrolled, and sent to the Board of Aldermen for concurrence. [☞It provides, that the Main street from the Market to the city boundary at Roxbury, shall bear the name of *Washington street* only;—Kilby and Adams streets, the name of *Kilby street* only;—Hanover, Middle, and North streets the name of *Hanover street* only;—Ann, Fish, and Ship streets, the name of *Ann street* only;—Salem and Back streets, the name of *Salem street* only;—Richmond street and Proctor's lane, the name of *Richmond street* only;—Milk and Commercial streets, the name of *Milk street* only. Some other provisions are not recollected.

MEXICO.

The prospectus of a Tariff has been published at Mexico, proposing to lay 5 per cent less duties on importations from Europe than elsewhere. We ought to have a vigilant and able Minister there, to counteract these plans, and to live in a style which should give him influence—and it is said our Consuls should have liberal salaries, and not be necessitated to engage in trade or speculations directly or indirectly.

ILLINOIS. A letter from Illinois says, "I have just returned from a wolf hunt. We found a wolf's den, and caught six young ones, two of which I am raising. The Indians frequently employ wolves in hunting, instead of dogs. You may smile at our amusements, but we have nothing better and habit renders them pleasant."

The Rhode-Island Convention continues in busy session. They have adopted a Bill of Rights, similar to that of this, and some other States, with the exception, "That no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor enforced, restrained, molested or burthened in his body or goods, nor disqualified from holding any office or otherwise suffer, on account of his religious belief.

HAYTI. An adjourned meeting of several citizens interested in the emigration of colored persons to Hayti, was held at the Historical Room on Friday evening. A report of a committe in favour of the project was read, and the outlines of a society formed. A very sensible document was read, transmitted by persons of color, approving the project, but feeling dissatisfied at certain expressions contained in President Boyer's letter relative to their moral condition, and expressing an opinion that the president should in the first instance, have addressed himself to them, and not to their white brethren. They are, however, willing to co-operate in the benevolent objects in view, and the society will be organized.

On the afternoon of June 15th, in conformity with previous arrangements, the corner stone of the Pennsylvania Institution for the Deaf and Dumb, was laid under the direction of the Rev. Bishop White, President of the Board of Managers, in the presence of the teachers, scholars, and a considerable number of citizens.

It is stated, in the Evening Post, that the whole capital of the monied institutions of New York city amounts to the enormous sum of $36,600,000. The editor rationally concludes, that when the new applicants (47 in number) obtain their charters, the fabric, not being able to bear its own weight, will tumble.—The present number of monied institutions in operation is 57—applied for 47—total 104. Total capital, about $56,000,000!

The late destruction of a manufactory near Germantown, Penn. was caused by spontaneous combustion in waste wool. Though but 20 to 60 pounds had accumulated, yet it produced a most dense smoke, and a gas which took fire like gun-powder. The building was instantaneously in a blaze, and not an article could be saved. The oils used in the waste wool were olive and spermaceti; each kind had been so repeatedly used before without any injury, that no danger was apprehended. Repeated experiments that have been made, prove that linseed oil will regularly ignite with waste wool in 24 hours.

A British revenue cruizer, the Success, drawing 13 feet of water, a short time since sailed from the Western (or Alantic) to the German Ocean, by means of the Caledonian Canal through Scotland! "The novel sight of one of his majesty's ships, under a crowd of canvass, decorated on both sides, from the topmast to the deck, with all her variegated colors and flags, did not fail to bring in crowds the astonished natives, who viewed with wonder an armed ship, moving some hundred feet below them, through the bosom of the mountains, from the Western to the German Ocean."

Scotch paper,

COAL IN SYRIA. A stratum of coal, of considerable thickness, has been discovered in Syria, a few miles Inland from the coast, and a pit or mine has been opened, from whence the Pacha of Egypt is preparing to draw supplies for the steam-boats which he is intending to employ on the Nile and its branches.

We understand from the New-Hampshire Repository, that a subscription of 10,000 dollars has been raised in New-Hampshire, for the support of indigent pious young men at Dartmouth College. The interest alone can be applied to this purpose, or any other—the principal is to remain a permanent fund. *Telegraph.*

A Society exists in London for encouraging industry, fidelity and stability in Female Domestics. Premiums are given to servants who remain long in the same places—as frequent changes are found very injurious to virtue, and good habits generally.

Among the passengers in the Euphrates was Mr Zerah Colburn, who, when a small unlettered Vermont boy, astonished the world by his wonderful power of answering at once the hardest arithmetical questions. He has been many years in Europe, and, we believe, some of the friends of Science have given him an excellent education.—We are uncertain how far his natural talents have been improved by age and learning. *Palladium.*

NEW-ENGLAND MUSEUM. The natural and artificial curiosities of this establishment are constantly encreasing. We understand that the Halls will be decorated in a superior style on the evening of Monday next.

MARRIED,

In Charlestown, by the Rev. Mr Walker, Mr John J. Sawyer to Miss Phœbe Richardson.

In Northboro', James Keys, Esq. to Mrs Polly Bond.

In Hingham, by Rev. Mr Brooks, Mr Joseph Burr to Miss Lucy Jones.

In Charlestown, by the Rev. Mr Walker, Mr Andrew Moulton to Miss Ann Dennis; Mr Bridge Winn to Miss Susan Murphy.

DIED,

In this city, Mr Thomas Ward, aged 29—Mrs. Deborah Cassity, aged 28.

In West Cambridge, Mr Abner Locke, aged 23, youngest son of Benj. Locke, Esq.

In Salem, Hannah Sophronia, eldest daughter of Mr Lorrain W. Smith, aged 12.

Sewall's Hymns.

JUST RECEIVED, and for sale, wholsale and retail, at this office, a supply of the NEW-YORK COLLECTION OF HYMNS, for social and private worship.

Independence.

ON this Anniversary the *New-England Museum*, 76 Court-street, will be decorated with a great variety of flags and national emblems, and in the evening will be splendidly illuminated. Great additions have lately been made to it, among which is the *Vampyre of the Ocean.*

☞Admittance 25 cts. without distinction of age.

Miscellanies.

A SONG OF THE HUGUENOTS.

From Knight's Quarterly Magazine.

MONCONTOUR.

O, weep for Moncontour! O weep for the hour,
When the children of darkness and evil had power;
When the horsemen of Valois triumphantly trod
On the bosoms that bled for their rights and their God!

O, weep for Moncontour! O weep for the slain,
Who for faith and for freedom lay slaughtered in vain;
O, weep for the living, who linger to bear
The renegade's shame, or the exile's despair.

One look, one last look, to the cots and the towers,
To the rows of our vines, and the beds of our flowers;
To the church where the bones of our fathers decayed,
Where we fondly had deemed that our own should be laid.

Alas! we must leave thee, dear desolate home,
To the spearmen of Uri, the javelins of Rome,
To the serpent of Florence, the vulture of Spain,
To the pride of Anjou, and the guile of Lorraine.

Farewell to thy fountains, farewell to thy shades,
To the song of thy youth, and the dance of thy maids,
To the breath of thy gardens, the hum of thy bees,
And the long waving line of the blue Pyrenees.

Farewell, and for ever! The priest and the slave
May rule in the halls of the free and the brave;
Our hearths we abandon—our land we resign;—
But, Father! we kneel to no altar but thine!

DIRGE OF A CHILD.

BY MRS HEMANS.

No bitter tears for thee be shed,
Blossom of being, seen and gone!
With flowers alone we strew thy bed,
O blest departed one!

Whose all of life a rosy ray,
Blush'd into dawn, and pass'd away.
Yes thou art gone, ere guilt had power,
To stain thy cherub soul and form;
Closed in the soft ephemeral flower
That never felt a storm!

The sunbeam's smile, the zephyr's breath,
All that it knew from breath to death;
Thou wert so like a form of light,
That heaven benignly called thee hence,
Ere yet the world could breathe one blight
O'er thy sweet innocence;

And thou that brighter home to bless,
Art passed with all thy loveliness.
O! hadst thou still on earth remained,
Vision of beauty, fair as brief,
How soon thy brightness had been stain'd
With passion, or with grief.

Now not a sullying breath can rise,
To dim thy glory in the skies.—
We rear no marble o'er thy tomb,
No sculptured image there shall mourn.
Ah! fitter far the vernal bloom
Such dwelling to adorn.

Fragrance, and flowers, and dews must be
The only emblem meet for thee.
Thy grave shall be a blessed shrine,
Adorn'd with nature's brightest wreath;
Each glowing season shall combine
Its incense there to breathe.

And oft upon the midnight air
Shall viewless harps be murmuring there—
And O! sometimes in visions blest,
Sweet spirit, visit our repose;
And bear from thine own world of rest
Some balm for human woes.
What form more lovely could be given,
Than thine to messenger of heaven?

ANCIENT BRITONS.

From Sampson's discourse on the common law.

"The most civilized of our British ancestors, according to Cæsar, were very little different from the Gauls. The more inland were very barbarous, raised no corn, lived on milk and game, and had no clothing. Those of the southern coast only covered their nakedness with the skins of wild beasts, thrown carelessly over them, to avoid offence to strangers who came to trade with them. They all painted their bodies with woad, to add to the horror of their looks. Their towns were a few scattered huts in the woods, defended by slight ramparts of earth or logs. All the latter Roman historians confirm these accounts of our first legal ancestors; and Tacitus says, that their divisions were very advantageous to the Romans, and the chief means whereby they were conquered, according to the ancient practice of the Romans, to make kings the instruments of subjection and servitude. The best lesson of common law we can derive from these ancestors, is to avoid that fault of theirs, to shun their example, and to let no enemy ever take advantage of our disunion.

"They had abundance of gods and goddesses. Their thunderer was Taran, and their goddess of victory, to whom they sacrificed their prisoners, was Andate. Their priests, the Druids, were absolute over their consciences, and exacted their dues by terrible excommunications. They had Druidesses also, of different orders. Some like nuns made vows of virginity, and lived in sisterhoods sequestered from the world. They addicted themselves to miracles and prophecies, were consulted upon all important occasions, and almost worshipped as divinities. It was one of these sybils that foretold to Dioclesian, then a private soldier, that he would one day be an Emperor. They raised tempests by their incantations, transformed themselves into animals of all kinds, and cured the most inveterate diseases. Like the Magi, the Gymnosophists, and all other such impostors, they had two systems; one for the initiated, who were sworn to secrecy, which they taught in the deep recesses of woods and caverns, but never committed to writing; the other they used in public, to astonish and bewilder the ignorant, and add to the power and riches of their priesthood. Like the priests of Egypt, the Chaldeans, or Bramins, they had a farrago of enigmatical common law verses, which they delivered to the multitude from little eminences, and inspired into them a fanaticism, that sometimes stood in the place of a more enlightened patriotism, and made them formidable to the all-conquering Romans. The oak was sacred amongst them, and the gathering of the mistletoe was one of their most imposing mysteries: an ancient, truncated tree of this species, stood for the emblem of their Jupiter, and their bloody and awful sacrifices were performed beneath the thickest shades of their spreading foliage.

"It required twenty years to study their rubrick, and get all their mystic rhymes by heart; the same time that is required for a modern judge to read his books—

Viginti annorum lucubrationes.

The difference is that the one had the *carminia necessaria* in his head, the other on his shelves. One of their favorite modes of divination, was slicing a man in two by the diaphragm, and from his fall, convulsion, and bleeding, to predict events, and discover the will of the gods. They worshipped also many symbolical objects of nature.

"The most cruel of all their rituals was burning in colossal effigies of basket work, in human shape, dozens of living men together, with hay or straw. But so many of these Druids themselves were burned in the isle of Anglesea by Paulinus, in the times of Nero, in the fires they had kindled for their Roman prisoners, and so many were destroyed soon after, in the great revolt under Queen Boadicea, that their power declined, never to rise again. Such as would not submit to build temples and worship the gods of the Romans, fled to Ireland, Armorica, Caledonia, and the smaller islands; and we hear no more of them. What part of our common law do we then derive from these our British ancestors?"

* * * * *

"I pass over the ridiculous stories of Nennius, and Geoffrey, and others, about King Lucius and King Collus, and Bishops Faganus and Divanus, which are crafty, but dull fictions, and only show how soon the pagan ostentations encroached upon the simplicity of apostolic manners; how easy the transition was, from a flamen to a bishop; from the *laniger apex* to the mitre, and from the *toga prætexta* to the pontificial purple: and how much the kingdom of these pious chroniclers was of this world.

"The probability is, that the Christian Church remained peaceful and united while exposed to violence, and till after the Dioclesian persecution. But when, under Constantine the Great, they began to taste of royal favour, wealth, security, and power, they affected pomp, and knowing no other ceremonies, adopted those of the pagans, substituted pictures of canonical saints and martyrs, for the pagan images of deified heroes. A new superstition also had arisen, that of long pilgrimages to Jerusalem, and other places: and a new order of ecclesiastics, which had its origin in Egypt, the prolific soil of superstition, who began by professing poverty, and arrived at prodigious wealth. And our British ancestors, instead of uniting in brotherly and peaceful worship of the One True God, and following the precepts and examples of Christ and his Apostles, were engaged in the midst of carnage, desolation, and famine, in disputing whether Adam was mortal, and whether children were born as pure as he was created, and whether souls were saved by free-will or by grace, when our Saxon ancestors, "*our own Saxon Princes*," who cared as little for the orthodox as the schismatic, took possession of their country, overturned their altars, pillaged their Churches and Convents, where treasures were amassed, put their clergy to death with as little remorse as the Romans had formerly done the Druids, banished or exterminated all they did not retain for slaves, changed the name of their country, scarcely leaving one town to be called as they named it, or one British word to creep into their language, until the name of Briton or Gael became synonymous with that of slave. And this brings us to the Saxon era of our common law.

"Our Saxon ancestors were at this time, fierce pirates, and the wealth accumulated in Convents and Churches, was a very tempting prey. Their religion was much more gross than that of the Germans, as generally described by Tacitus; for instead of One God too great to be imagined or immured within walls, they had many, both gods and goddesses. The principal was Odin and his family, composed of his lady Freya, their sons and their eleven daughters, and their theology consisted, in giving to each of these their precise and peculiar attributes and due ceremonial worship. To Odin, they sacrificed fat hogs; to Thor, oxen and horses, sprinkling the blood on the assembly; and from the entrails they discovered the will and pleasure of their gods. Some of the flesh was burned on altars, the remainder fed the priests, who were much inferiour to the Druids in their poetry, much less devout and musical, and much less honoured. They sometimes quarrelled and mutinied against their gods, and shot up arrows at them, if not to wound them, at least to show how little pirates feared them. The first-born and bravest son of Odin was Thor. He launched the thunder, pointed the meteors, and governed the lightning. He had five hundred and forty ærial halls. They had also their Pantheon of deified heroes, orators, and poets; a doorkeeper of the gods, and a grand keeper of the rainbow. Their heaven was called Valhalla, where their heroes were to spend their time in martial sports, feed on the boar's scrimmer, and swill plentifully of beer and mead, out of the skulls of those they had slain. They had old women who consulted with the dead, and with familiar spirits, whom they believed, and reverenced as divinities. Odin's image wore a crown and drawn sword. Freya's was a hermaphrodite, with a bow in one hand and a sword in the other."

* * * *

"Christianity, however, by degrees obtained amongst them, and notwithstanding its corrupted condition, tended to civilize and soften them. Several of their Kings became converts, and their subjects followed their example, though they often relapsed, and were generally engaged in quarrels and petty warfare. The first written laws, however, were by the first Christian Kings. But so deeply was their ancient superstition rooted in their nature, that we find in the seventh and eighth, and even in the tenth century, in the laws of Canute, prohibitions of the worship of stocks and stones, and rivers and hills, and other objects of nature. The union of the Heptarchy, about ninety years after the coming of St Austin, by delivering the clergy from conflicting authorities, might have still more extended their influence and promoted learning, which, such as it was, remained entirely in their hands. Books had become necessary for their clergy, and schools were established for the sons and dependents of the rich converts. But a new set of pirates, more fierce and cruel than our Saxon ancestors themselves, even at their first arrival, landed upon their shores, and put an end to further improvement."

BATHING.

Cleanliness may be considered the grand secret of preserving beauty, as well as promoting health; and therefore, is applicable to all ages and sexes. It maintains the limbs in their pliancy, the skin in its softness, the complexion in its lustre, the eyes in their brightness, the teeth in their purity, and the constitution in its fairest vigour.

The frequent use of baths is not more grateful to the sense, than it is salutary to health, and to beauty. By such ablution, all impurities are thrown off, cutaneous obstructions removed;—and while the surface of the body is preserved in its original brightness, many threatening disorders are put to route.

Among the many remedies of disease, none perhaps holds a higher place than the bath, in its different forms. The *cold bath*, by its sudden shock, is peculiarly fitted to invigorate the system, and to reanimate its circulations and secretions. Hence its acknowledged reputation in all cases of weak and relaxed habits, particularly those of the studious and sedentary.

It ought however to be remembered, that like every other remedy, it belongs to but one set of diseases. In affections of the viscera, obstructions and inflamations, it is hurtful. If after leaving the bath, the patient do not feel a kindly glow on the surface, he has good cause to fear that the angel of health was not there before him "*to move the waters.*" On going to the plunging bath, as it is called, it were better to dash in at once head foremost. The shock in this way is more instantaneous, and the distribution of blood more salutary, than when it is driven, as by wetting the feet first, from the extremities to the head.* It is on this principle that the shower bath possesses advantages superior to the plunging. Immediately on coming out of the bath, the body should be rubbed dry with flannels, or coarse cloth, and moderate exercise taken.

The *warm* bath, about the temperature of the blood, has nearly all the advantages of the cold bath, without being liable to so many objections. Some, indeed, tell us that it weakens the body; but so far from doing so, it may justly be considered as one of the most powerful and universal restoratives with which we are accquainted. Instead of heating, it cools the body, diminishes the pulse, and takes off its unnatural quickness, according to the length of time the bath is continued. Hence warm baths are of great service, when the body has been overheated, from whatever cause, whether by severe bodily or mental exercise.

In all cases, its happily composing and recuperative virtues seem to be owing to its tendency to promote respiration, and to relax spasm.

Warm bathing can hardly be sufficiently recommended, from its sovereign effects in promoting cleanliness, and consequently for curing all diseases of obstructed perspiration from foul skin. It is not only one of the greatest luxuries, but one of the best preservatives of health.

* Dr COFFIN, in his valuable treatise on bathing, disapproves the practice of plunging, and assigns very satisfactory reasons for his opinion.—*Ed. Ch. Reg.*

From the Trenton Emporium.

"IF I HAD LEISURE."

Ah, yes, if you had leisure, what would you do? Why, says the man who is engaged in business, *if I had leisure*, I'd prosecute this charitable object—I'd aid in such and such benevolent plans—I would do a great deal of good.—But I am so much engaged that I have not a spare moment to devote to any thing but my business. The man is innocent in his declarations—he really believes what he says—he does'nt know, because he has never experienced it, that leisure is the mother of indolence, and that if he had plenty of one, he would, ninety nine chances of a hundred, have the other in exact proportion.

If I had leisure, says the merchant, I would pay more attention to my accounts, and try to collect my debts more punctually. Chance if you are not mistaken, friend, if you had leisure probably you would pay less attention to the matter than you now do. The thing you want is not more leisure, but more resolution. The spirit to *do*—to do *now*—my word for it, after all, you waste, actually waste, more time than would be necessary to accomplish all your desire.

If I had leisure, says a mechanic, I should have had your work done in season. The man thinks his time has all been occupied, when he was not at work at sunrise—quit work an hour before dark—smoked a segar after dinner—and spent two hours at a time in the street talking nonsense with an idler.

If I had leisure, I'd repair that weak place in my fence, said a farmer—he had not leisure, however, and while he was drinking cider with a neighbour, the cows broke in and destroyed his crop. He found leisure to plant another.

If I had leisure, said my friend the wheelwright, last winter, I'd alter my stove pipe.—He did not find leisure though—but when his shop took fire, and burnt down, he had to take time and build another.

If I had leisure, I'd sometimes go to meeting, old Tom Rattle used to say; but he found so much "better business," as he called it, on Sundays, that he never got there. He's dead and gone now, poor soul—but he regretted at his dying day that he had played a cheat off upon himself in that matter.

People are apt to be very much mistaken in this affair of "leisure;" there are very few men who put every hour of their time to the best possible use. Often those who have least to do don't half do that little, while those who are most engaged do every thing thoroughly. I'll give a plain illustration drawn from every day's experience. If you want any matter, whether of profit or charity, of what description soever done—done expeditiously and well done too—go to, not the man who, half his time, stands or sits with his hands in his breeches pockets, but to the very identical person who, being a thorough business doing man, is always at work. That's the man for you. An idler from habit, regards every thing that requires a little labour, study or confinement, as an ant looks at a mole hill; it seems a mountain. But an industrious, active man, from habit, looks at the labour with the eye of a man; is not afraid of it; and herein lies the secret spring of his ability; he does not loiter or hesitate; he acts promptly, spiritedly, immediately.

Green-Lane, June, 1824. OLIVER OAKWOOD.

WONDERS OF THE DEAD SEA.

The river Jordan, from observations made by Shaw, has been calculated to carry into the Dead Sea 6,090,000 tons of water daily, exclusive of the Arnon and seven other streams, and yet there is no apparent discharge of its waters into the ocean. Dr Halley has shown that the waters are carried off by evaporation.

The other marvellous properties ascribed to the Dead Sea have vanished upon more rigid investigation. The water is indeed heavier, but possessed of the same properties with other waters. The pestilential vapours said to issue from its bosom are reduced to a strong smell of sea-water, and puffs of smoke, which announce or follow the immersion of *asphaltos*, and fogs that are really unwholesome, like all other fogs.

There is scarcely any one who has not heard of the famous tree of Sodom; a tree said to produce an apple pleasing to the eye but bitter to the taste, and full of ashes. Thesselguist, the botanist, says that it is the *solanum melongena*, or *love apple* of Linnæus. These apples are, says he, sometimes full of dust, caused by an insect (*tenthredo*) which converts the whole of the inside into dust, leaving nothing but the rind entire, without causing it to lose any of its colour.

Chateaubriand also saw this fruit, and thus describes it. "It grows upon a shrub two or three leagues from the mouth of the Jordan. It is thorny, and has taper leaves. Before it is ripe, it is filled with a corrosive and saline juice; when dried it yields a blackish seed, which may be compared to ashes, and which in taste resembles bitter pepper."

A worthy man, (one of our venerable ancestors, who fled to this land from persecution) one day after he and his companions had all dined on *clams*, without bread, returned God thanks for causing them "*to suck of the abundance of the seas, and of treasures hid in the sand.*" (Deut. xxxiii. 19.)

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of every description, executed in a neat and accurate manner, at this office.

Miscellanies.

From the Southern Intelliger

"RELIGIOUS DISSIPATION."

On the morning when your last numbe
peared, containing an article on "Reli
Dissipation," I was sorry to hear some
ladies express their uneasiness at its public
and their fear that M's strictures would pr
a bad effect. I am persuaded for my par
they are in the main well founded. I an
they were well meant. I trust they w
much good. M. stigmatizes nothing bu
without knowledge, and in this he follo
example of an apostle. Read what St
says on the retiring, modest place ladies
take. Now, if any one supposes that the
or M. or myself think of commending indiff
to the cause of religion, or preferring it t
or preferring it even to zeal without know
he is much mistaken. No! Zeal without
edge is dangerous, but indifference is d
In this M. will, I doubt not, agree entirel
me and with all Christians.

As to the subject of religious and bene
"action," as it is called, there are extre
both sides. Wo to the professor of re
male or female, who feels no interest
cause of their Redeemer and will not "co
to the help of the Lord against the mi
But to neglect wholly our own appro
duties of a humbler and less showy kind
sake of a more imposing career of engag
abroad, this every judicious Christian wi
sure, and this is what M. comments upon.
now add two or three cautions to pio
benevolent ladies, which if they observe
will put them beyond the reach of an
M. has said or will ever say in the w
censure.

1. Leave no private relative duties
formed for the sake of public efforts unles
the consent of your friends at home. Re
duties and engagements commanded in th
of God are imperative, as, for exampl
Sabbath, but all human appointments of me
&c. are discretionary, and you must co
when they interfere with domestic duties,
of the two had better be sacrificed. I
mother, whose daughters sometimes le
all the household affairs to attend to, and
age it is no small burden. They are so
to seize on all religious privileges then
that they scarcely allow her the oppor
they covet so much.

2. Take time enough for retirement,
tion and prayer. You may be incessantly
wing, you may run from meeting to meet
may urge the business of a dozen Societ
after all, you will neither grow in grac
the spiritual enjoyment of religion; un
secure some time daily, and that the fres
best time of the day, for private read
flection, and communion with God.

3. No lady, especially no young lady,
suffer herself to be involved in any enga
abroad, without the advice of a judicio
tian friend. Ask counsel of your parent
ters, &c. as the case may admit, when
engagement is proposed, before you reso
be encumbered with an endless round o
meetings and societies, from which
afraid to break, lest you be thought w
zeal, &c. is the very evil M. opposes.

4. Stigmatize nobody who cannot go t
meetings and join all the societies you
nected with. This savours of spiritual
is uncharitable, it is unchristian.

I have already protested against any
struction of M's. or of my own views,
be implied in urging the necessity of
diligent in doing good. If there be
which makes me glory in the religion
It is that the whole spirit of that religio
in doing good. Let no one then exc
her indifference, on the other hand,
the considerations here suggested.
from me to excuse inactivity in doin
Some good people fear the effect of such
Some indeed are in the habit of criti
mons in the same way. They fear
declaration of God's truth will do harm
such Christians,—let them beware of
of "professing themselves wise." You

TOTAL DEPRAVITY.

Calvinistic Doctrine of Original Sin, o
Depravity stated.

That no suspicion may be enter
exaggeration, or of a design to "set d
in malice," the catechism composed
sembly of divines shall be our guide
summary of christian faith the subj
treated.

"God created man in his own i
knowledge, righteousness, and holin
dominion over his creatures. When G
man, he entered into a covenant with
condition of perfect obedience, forbi
to eat of the tree of knowledge of goo
upon pain of death.

"Our first parents being left to th
of their own will, fell from the esta
they were created, by sinning against

"Sin is any want of conformity to,
gression of the law of God.

"The sin whereby our first paren